The Bible Cannot Be Used to Justify Wars and War Crimes

聖經不可被用來為戰爭與戰爭罪行辯護

- Frank Leo 劉宗唐 משה הלוי *Φραγκίσκος Μωυσῆς Λευϊτάκης*
משה לוין (לעווין)

I. Introduction / 導言

Throughout history, Scripture has been twisted and weaponized to sanctify conquest, massacre, and atrocity. Emperors, colonial powers, and modern warmongers alike have seized upon isolated verses to drape their bloodshed in divine legitimacy. Yet this is a gross distortion of the biblical witness. When the Bible is read in its original languages — Hebrew, Greek (both the Septuagint and the Koine Greek of the New Testament), Syriac (as preserved in the Peshitta), and Ge'ez (as preserved in the Ethiopian Bible) — a resounding, unified testimony emerges: God loves peace, God despises bloodshed, and no human being has the authority to invoke Scripture to justify the slaughter of other human beings made in the image of God.

縱觀歷史，聖經屢屢被扭曲、被武器化，用以為征服、屠殺和暴行披上神聖的外衣。帝王、殖民強權，乃至現代的戰爭販子，皆從孤立的經文中斷章取義，為自己的流血行為披上神聖的合法性。然而，這是對聖經見證的嚴重曲解。當我們以原文語言——希伯來文、希臘文（包括七十士譯本與新約的通用希臘文）、敘利亞文（如彼西大譯本所保存者），以及吉茲文（如衣索比亞聖經所保存者）——來閱讀聖經時，一個響亮而統一的見證便浮現出來：上帝熱愛

和平，上帝憎惡流血殺戮，任何人都無權援引聖經來為屠殺其他按上帝形象所造之人的行為辯護。

This essay will demonstrate this through direct examination of key biblical passages in their original and ancient languages.

本文將透過直接檢視關鍵聖經經文的原文與古代語言譯本，來論證這一觀點。

II. God's Ultimate Vision Is Peace, Not War / 上帝的終極願景是和平，而非戰爭

Isaiah 2:4 / 以賽亞書 2:4
The prophet Isaiah proclaims God's eschatological vision — the ultimate destination of history — as one in which warfare is utterly abolished. This is not a peripheral wish but the climactic goal of God's redemptive plan.

先知以賽亞宣告了上帝的末世願景——歷史的最終目的地——一個戰爭被徹底廢除的世界。這不是一個附帶的願望，而是上帝救贖計畫的最高目標。

Hebrew (Masoretic Text) / 希伯來文（馬所拉文本）:

וְכִתְּתוּ חַרְבוֹתָם לְאִתִּים וַחֲנִיתוֹתֵיהֶם לְמַזְמֵרוֹת לֹא־יִשָּׂא גוֹי אֶל־גּוֹי חֶרֶב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:

Transliteration / 音譯: *wə-ḵittəṯū ḥarḇōṯām lə-'ittîm wa-ḥănîṯōṯêhem lə-mazmêrōṯ, lō-yiśśā ḡōy 'el-gōy ḥereḇ, wə-lō-yilmədū 'ōḏ milḥāmāh.*

Translation / 翻譯: "And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."

「他們要將刀劍打成犁頭，把槍矛打成鐮刀。這國不舉刀攻擊那國，他們也不再學習戰事。」

Septuagint (LXX) Greek / 七十士譯本希臘文:

καὶ κρινεῖ ἀνὰ μέσον τῶν ἐθνῶν καὶ ἐλέγξει λαὸν πολύν, καὶ συγκόψουσιν τὰς μαχαίρας αὐτῶν εἰς ἄροτρα καὶ τὰς ζιβύνας αὐτῶν εἰς δρέπανα, καὶ οὐ λήμψεται ἔθνος ἐπ' ἔθνος μάχαιραν, καὶ οὐ μὴ μάθωσιν ἔτι πολεμεῖν.

Transliteration / 音譯: *kaì krinei ana meson tōn ethnōn kaì elenxei laon polyn, kaì synkopsousin tas makhairas autōn eis arotra kaì tas zibynas autōn eis drepana, kaì ou lēmpsetai ethnos ep' ethnos makhairan, kaì ou mē mathōsin eti polemein.*

Translation / 翻譯: "And he shall judge among the nations and shall rebuke many people; and they shall beat their swords into plows and their spears into sickles; and nation shall not take up sword against nation, neither shall they learn war anymore."

「他要在列國之間施行審判，責備許多民族；他們要將刀劍鍛成犁頭，將矛槍鍛成鐮刀；國與國不再動刀相攻，也不再學習戰事。」

Ge'ez (Ethiopian Bible) Note / 吉茲文（衣索比亞聖經）注解:

The Ethiopian Ge'ez text follows the general tradition of the Septuagint in this passage, as the Ge'ez Old Testament was largely translated from the Greek. The Ge'ez renders "swords" as ሰይፎሙ (*sayfomu*) and "plowshares" with an agricultural instrument term. The Ethiopian reading preserves the universal vision of peace without significant variation, confirming the cross-traditional consensus that God's will is the abolition of war.

衣索比亞的吉茲文文本在這段經文中大致遵循七十士譯本的傳統，因為吉茲文舊約主要從希臘文翻譯而來。吉茲文以 ሰይፎሙ（*sayfomu*）表示「刀劍」，並以農具術語表示「犁頭」。衣索比亞的讀法保留了和平的普世願景，沒有顯著的變異，這證實了跨傳統的共識：上帝的旨意是廢除戰爭。

The Hebrew word **חֶרֶב** (*ḥereḇ*, "sword") is to be transformed into **אֵת** (*'ēṯ*, "plowshare") — the very instrument of war is to be reforged into the instrument of sustaining life. This is not merely a poetic metaphor; it is a theological declaration: the God of the Bible wills the total transformation of human civilization from a culture of killing to a culture of cultivation.

希伯來文中的 **חֶרֶב**（*ḥereḇ*,「刀劍」）要被改造成 **אֵת**（*'ēṯ*,「犁頭」）——戰爭的器具要被重鑄為維持生命的器具。這不僅僅是一個詩意的隱喻；它是一個神學宣告：聖經的上帝意願將人類文明從殺戮文化徹底轉化為耕作文化。

III. God Hates the One Who Loves Violence / 上帝恨惡喜愛暴力的人

Psalm 11:5 / 詩篇 11:5
Hebrew (Masoretic Text) / 希伯來文（馬所拉文本）：

יְהוָה צַדִּיק יִבְחָן וְרָשָׁע וְאֹהֵב חָמָס שָׂנְאָה נַפְשׁוֹ׃

Transliteration / 音譯: *Yahweh ṣaddîq yiḇḥān, wə-rāšā' wə-'ōhēḇ ḥāmās, śānə'āh napšōw.*

Translation / 翻譯: "The LORD tests the righteous, but the wicked and the one who loves violence — His soul hates."

「耶和華試驗義人，惟有惡人和喜愛暴力的人，祂的心恨惡。」

Septuagint (LXX) Greek — Psalm 10:5 (LXX numbering) / 七十士譯本希臘文——詩篇 10:5（七十士編號）：

κύριος ἐξετάζει τὸν δίκαιον καὶ τὸν ἀσεβῆ, ὁ δὲ ἀγαπῶν ἀδικίαν μισεῖ τὴν ἑαυτοῦ ψυχήν.

Transliteration / 音譯: *Kyrios exetazei ton dikaion kai ton asebē, ho de agapōn adikian misei tēn heautou psychēn.*

Translation / 翻譯: "The Lord examines the righteous and the ungodly, but the one who loves unrighteousness hates his own soul."

「主試驗義人和不敬虔的人，但喜愛不義的人恨惡自己的靈魂。」

Ge'ez Textual Variation / 吉茲文文本變異:

Notably, the Septuagint version of this verse differs from the Masoretic Text in its syntactic construction. The Hebrew clearly states that God's *own soul* (נַפְשׁוֹ, *napšōw*) hates the lover of violence, making God the active subject of hatred against violence. The LXX shifts the syntax so that the lover of violence "hates his own soul," an internalizing reading. The Ethiopian Ge'ez tradition, which draws primarily from the Septuagint, tends to follow the Greek rendering. This variation is significant: even in the softer LXX/Ge'ez reading, the message is that violence is self-destructive — those who love violence destroy themselves. In either reading, violence is condemned.

值得注意的是，七十士譯本中這節經文的句法結構與馬所拉文本不同。希伯來文明確指出上帝自己的靈魂（נַפְשׁוֹ, *napšōw*）恨惡喜愛暴力的人，使上帝成為憎惡暴力的主動主體。七十士譯本轉移了句法，使喜愛暴力的人「恨惡自己的靈魂」，成為一種內化的解讀。衣索比亞的吉茲文傳統主要源自七十士譯本，傾向於遵循希臘文的翻譯。這一差異意義重大：即使在較溫和的七十士譯本/吉茲文解讀中，訊息依然是暴力具有自我毀滅性——喜愛暴力的人毀滅自己。無論哪種解讀，暴力都被定罪。

The Hebrew word **חָמָס** (*ḥāmās*) means "violence, wrong, cruelty, injustice." This is the same word used in Genesis 6:11 to describe the corruption that provoked the Flood: the earth was "filled with **חָמָס**." God's response to systemic violence in Genesis was catastrophic judgment. Those who invoke the Bible to justify wars and atrocities are aligning themselves precisely with the object of God's hatred.

希伯來文 **חָמָס**（*ḥāmās*）意為「暴力、不義、殘忍、不公」。這與創世記 6:11 中描述引發洪水的敗壞所用的詞相同：全地充滿了 **חָמָס**。上帝在創世記中對系統性暴力的回應是毀滅性的審判。那些援引聖經來為戰爭和暴行辯護的人，恰恰與上帝所恨惡的對象站在同一陣線。

IV. The Sanctity of Human Life and the Prohibition of Bloodshed / 人類生命的神聖與禁止流血

Genesis 9:6 / 創世記 9:6
Hebrew (Masoretic Text) / 希伯來文（馬所拉文本）:

שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת־הָאָדָם׃

Transliteration / 音譯: *Šōpēḵ dam hā-'āḏām, bā-'āḏām dāmō yiššāpēḵ, kî bə-ṣelem 'Ĕlōhîm 'āśāh 'eṯ-hā-'āḏām.*

Translation / 翻譯: "Whoever sheds the blood of man, by man shall his blood be shed, for in the image of God He made man."

「凡流人血的，他的血也必被人所流，因為上帝照自己的形象造人。」

Septuagint (LXX) Greek / 七十士譯本希臘文:

ὁ ἐκχέων αἷμα ἀνθρώπου ἀντὶ τοῦ αἵματος αὐτοῦ ἐκχυθήσεται, ὅτι ἐν εἰκόνι θεοῦ ἐποίησα τὸν ἄνθρωπον.

Transliteration / 音譯: *Ho ekchéōn haima anthrōpou anti tou haimatos autou ekchythēsetai, hoti en eikoni Theou epoiēsa ton anthrōpon.*

Translation / 翻譯: "He who sheds man's blood — in place of that blood shall his own be shed, for in the image of God I made man."

「凡傾倒人血的，他的血也必被傾倒，因為我照上帝的形象造了人。」

The theological foundation of this prohibition is not tribal or national but universal: every human being — regardless of nation, ethnicity, or creed — is made **בְּצֶלֶם אֱלֹהִים** (*bə-ṣelem 'Ĕlōhîm*, "in the image of God") / **ἐν εἰκόνι θεοῦ** (*en eikoni Theou*). War crimes — the deliberate targeting of civilians, the massacre of prisoners, the destruction of communities — are therefore not merely legal violations but theological abominations: they are assaults upon the very image of God.

這一禁令的神學根基不是部落性或民族性的，而是普世性的：每一個人——不論國族、民族或信仰——都是按 **בְּצֶלֶם אֱלֹהִים**（*bə-ṣelem 'Ĕlōhîm*，「上帝的形象」）/ **ἐν εἰκόνι θεοῦ**（*en eikoni Theou*）所造。戰爭罪行——蓄意針對平民、屠殺戰俘、摧毀社區——因此不僅是法律上的違反，更是神學上的可憎之事：它們是對上帝形象本身的攻擊。

V. The Messiah as Prince of Peace / 彌賽亞作為和平之君

Isaiah 9:6 (Hebrew 9:5) / 以賽亞書 9:6（希伯來文 9:5）
Hebrew (Masoretic Text) / 希伯來文（馬所拉文本）:

כִּי־יֶלֶד יֻלַּד־לָנוּ בֵּן נִתַּן־לָנוּ וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִיעַד **שַׂר־שָׁלוֹם**׃

Transliteration / 音譯: *kî-yeleḏ yullad-lānū, bēn nittan-lānū, wattəhî hammišrāh 'al-šiḵmōw, wayyiqrā' šəmōw pele' yō'ēṣ, 'ēl gibbōr, 'ăḇî-'aḏ,* ***śar-šālōm.***

Translation / 翻譯: "For a child is born to us, a son is given to us, and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, **Prince of Peace.**"

「因有一嬰孩為我們而生，有一子賜給我們，政權必擔在他的肩頭上。他名稱為奇妙策士、全能的神、永在的父、和平的君。」

Septuagint (LXX) Greek / 七十士譯本希臘文:

ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐγενήθη ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ καλεῖται τὸ ὄνομα αὐτοῦ **μεγάλης βουλῆς ἄγγελος**· ἐγὼ γὰρ ἄξω **εἰρήνην** ἐπὶ τοὺς ἄρχοντας, **εἰρήνην** καὶ ὑγίειαν αὐτῷ.

Transliteration / 音譯: *hoti paidion egennēthē hēmin, huios kai edothē hēmin, hou hē archē egenēthē epi tou ōmou autou, kai kaleitai to onoma autou **megalēs boulēs angelos**; egō gar axō **eirēnēn** epi tous archontas, **eirēnēn** kai hygieian autō.*

Translation / 翻譯: "For a child has been born to us, and a son has been given to us, whose government was upon his shoulder, and his name is called **Messenger of Great Counsel**; for I will bring **peace** upon the rulers, **peace** and health to him."

「因有一嬰孩為我們而生，有一子賜給我們，政權擔在他的肩頭上，他名稱為大議會的使者；我要將和平帶給掌權者，將和平與健康賜給他。」

Ge'ez Textual Variation / 吉茲文文本變異:

The Septuagint reading of Isaiah 9:6 diverges substantially from the Masoretic Text. Where the Hebrew gives four distinct throne names — including **שַׂר־שָׁלוֹם** (*śar-šālōm*, "Prince of Peace") — the LXX condenses the titles into **μεγάλης βουλῆς ἄγγελος** ("Messenger of Great Counsel") and adds the phrase "I will bring **peace** (εἰρήνην) upon the rulers." The Ge'ez Ethiopian text, following the LXX, preserves this emphasis on peace as a divine gift brought by the Messiah. The word ሰላም (*salām*, "peace") in Ge'ez corresponds to both **שָׁלוֹם** (*šālōm*) in Hebrew and **εἰρήνη** (*eirēnē*) in Greek. Across all three textual traditions, the Messiah is fundamentally associated with peace — not with conquest, not with war, not with violence.

七十士譯本對以賽亞書 9:6 的翻譯與馬所拉文本有顯著差異。希伯來文給出了四個不同的王座名號——包括 **שַׂר־שָׁלוֹם**（*śar-šālōm*，「和平的君」）——而七十士譯本將這些頭銜濃縮為 **μεγάλης βουλῆς ἄγγελος**（「大議會的使者」），並加上了「我要將和平（εἰρήνην）帶給掌權者」的片語。吉茲文衣索比亞文本遵循七十士譯本，保留了和平作為彌賽亞所帶來的神聖

禮物的強調。吉茲文中的 ሰላም（*salām*,「和平」）對應希伯來文的 **שָׁלוֹם**（*šālōm*）和希臘文的 **εἰρήνη**（*eirēnē*）。在所有三個文本傳統中，彌賽亞從根本上與和平相關——而非征服，非戰爭，非暴力。

Anyone who claims the Bible supports war is claiming that the **שַׂר־שָׁלוֹם** — the Prince of Peace — is actually a prince of war. This is theological inversion of the most dangerous kind.

任何聲稱聖經支持戰爭的人，實際上是在聲稱 **שַׂר־שָׁלוֹם**——和平的君——實際上是戰爭之君。這是最危險的神學倒置。

VI. The Active Pursuit of Peace as a Divine Command / 積極追求和平作為神聖命令

Psalm 34:14 (Hebrew 34:15) / 詩篇 **34:14**（希伯來文 **34:15**）
Hebrew (Masoretic Text) / 希伯來文（馬所拉文本）**:**

סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃

Transliteration / 音譯**:** *Sūr mērā' wa-'ăśēh-ṭōḇ; baqqēš* ***šālōm*** *wə-rāḏəp̄ēhū.*

Translation / 翻譯**:** "Turn away from evil and do good; seek **peace** and pursue it."

「要離惡行善，尋求和平，一心追趕。」

Septuagint (LXX) Greek — Psalm 33:15 (LXX numbering) / 七十士譯本希臘文——詩篇 **33:15**（七十士編號）**:**

ἔκκλινον ἀπὸ κακοῦ, καὶ ποίησον ἀγαθόν· ζήτησον **εἰρήνην**, καὶ δίωξον αὐτήν.

Transliteration / 音譯**:** *ekklinon apo kakou, kai poiēson agathon; zētēson* ***eirēnēn****, kai diōxon autēn.*

Translation / 翻譯: "Turn away from evil and do good; seek **peace** and pursue it."

「要離開惡，行善事；尋求和平，追趕它。」

The Hebrew verb **רָדַף** (*rāḏap̄*, "pursue") is a strong word — the same verb used for pursuing enemies in battle. Here it is repurposed: the thing to be pursued with warrior-like intensity is not an enemy but **שָׁלוֹם** (*šālōm*) — peace. Likewise, the Greek **δίωξον** (*diōxon*, "pursue") — from the same root as "persecute" — commands an aggressive, relentless quest for peace. The Bible commands humans to chase peace as if their lives depended on it, because they do.

希伯來文動詞 **רָדַף**（*rāḏap̄*，「追趕」）是一個強烈的詞——正是在戰場上追擊敵人所用的同一個動詞。在這裡它被重新定義：要以戰士般的強烈意志去追趕的，不是敵人，而是 **שָׁלוֹם**（*šālōm*）——和平。同樣，希臘文 **δίωξον**（*diōxon*，「追趕」）——與「逼迫」同根——命令人積極、不懈地追求和平。聖經命令人要追趕和平，彷彿生命就繫於此——因為確實如此。

VII. Jesus' Explicit Condemnation of the Sword / 耶穌對刀劍的明確譴責

Matthew 26:52 / 馬太福音 26:52
When Peter drew his sword in the Garden of Gethsemane, Jesus did not commend his violent defense. He rebuked it immediately and universally.

當彼得在客西馬尼園拔刀時，耶穌並未稱許他以暴力進行防衛，而是立即且普遍性地予以斥責。

Koine Greek (NA28) / 通用希臘文（NA28）:

τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται.

Transliteration / 音譯: *Tote legei autō ho Iēsous: Apostrepson tēn makhairan sou eis ton topon autēs; pantes gar hoi labontes makhairan en makhairē apolountai.*

Translation / 翻譯: "Then Jesus said to him: Return your sword to its place; for all who take up the sword shall perish by the sword."

「耶穌對他說：收刀入鞘吧！凡動刀的，必死在刀下。」

Syriac Peshitta / 敘利亞文彼西大譯本:

ܗܳܝܕܶܝܢ ܐܶܡܰܪ ܠܶܗ ܝܶܫܽܘܥ ܐܰܗܦܶܟ݂ ܣܰܦܣܺܝܪܳܐ ܠܕܽܘܟ݂ܬ݂ܳܗ ܟܽܠܗܽܘܢ ܓܶܝܪ ܗܳܢܽܘܢ ܕܢܰܣܰܒ݂ܘ ܣܰܝܦܶܐ ܒܣܰܝܦܶܐ ܢܡܽܘܬ݂ܽܘܢ

Transliteration / 音譯: *Hāydēyn 'emar leh Yēšū': 'Ahpēḵ sap̄sīrā la-ḏūḵṯāh; kulhūn gēyr hānūn d-nasaḇū sayfē, b-sayfē nmūṯūn.*

Translation / 翻譯: "Then Jesus said to him: Return the sword to its place; for all those who take swords, by swords shall die."

「耶穌對他說：把刀收回原處；凡拿刀的人，必被刀所殺。」

The Syriac Peshitta uses two different words for "sword" — ܣܰܦܣܺܝܪܳܐ (*sap̄sīrā*, a large sword or saber, from Latin *spatha*) and ܣܰܝܦܶܐ (*sayfē*, swords in general) — yet the force of the teaching is identical across Greek and Syriac: violence begets violence. The one who takes up the instrument of killing will himself be consumed by killing. Jesus does not carve out an exception for "just wars" or "holy wars." The statement is universal: **πάντες** (*pantes*) / ܟܽܠܗܽܘܢ (*kulhūn*) — "all."

敘利亞文彼西大譯本使用了兩個不同的「劍」字——ܣܰܦܣܺܝܪܳܐ（*sap̄sīrā*，大刀或馬刀，源自拉丁文 *spatha*）和 ܣܰܝܦܶܐ（*sayfē*，泛指刀劍）——但這教導的力度在希臘文和敘利亞文中完全一致：暴力滋生暴力。拿起殺人器具的人，自己也要被殺戮所吞噬。耶穌並未為「正義之戰」或「聖戰」開設例外。這聲明是普遍性的：**πάντες**（*pantes*）/ ܟܽܠܗܽܘܢ（*kulhūn*）——「所有人」。

VIII. Blessed Are the Peacemakers / 締造和平的人有福了

Matthew 5:9 / 馬太福音 5:9
Koine Greek (NA28) / 通用希臘文（NA28）:

Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.

Transliteration / 音譯: *Makarioi hoi eirēnopoioi, hoti autoi huioi Theou klēthēsontai.*

Translation / 翻譯: "Blessed are the peacemakers, for they shall be called sons of God."

「締造和平的人有福了，因為他們必稱為上帝的兒子。」

Syriac Peshitta / 敘利亞文彼西大譯本:

ܛܽܘܒܰܝܗܽܘܢ ܠܰܥܳܒ݂ܕܰܝ ܫܠܳܡܳܐ ܕܰܒ݂ܢܰܘܗ݈ܝ ܕܰܐܠܳܗܳܐ ܢܶܬ݂ܩܪܽܘܢ

Transliteration / 音譯: *Ṭūḇayhūn la-'āḇday* ***šlāmā****, d-aḇnawhy d-Alāhā neṯqrūn.*

Translation / 翻譯: "Blessed are the makers of **peace**, for sons of God shall they be called."

「和平的締造者有福了，因為他們必被稱為上帝的兒子。」

The Greek word **εἰρηνοποιοί** (*eirēnopoioi*) is a compound: **εἰρήνη** (*eirēnē*, "peace") + **ποιέω** (*poieō*, "to make, to do"). These are not merely people who are peaceful in temperament; they are people who actively *create*, *construct*, and *forge* peace. The Syriac Peshitta renders this as ܥܳܒ݂ܕܰܝ ܫܠܳܡܳܐ (*'āḇday šlāmā*), literally "doers/makers of peace," using the verb root ܥܒܕ (*'ḇd*, "to do, make, act"), which emphasizes active agency.

希臘文 **εἰρηνοποιοί**（*eirēnopoioi*）是一個複合詞：**εἰρήνη**（*eirēnē*，「和平」）+ **ποιέω**（*poieō*，「締造、做」）。這不僅僅是性格溫和的人；他們是積極創造、建構、鍛造和平的人。敘利亞文彼西大譯本將此翻譯為 ܥܳܒ݂ܕ̈ܰܝ ܫܠܳܡܳܐ（*'āḇday šlāmā*），字面意思是「和平的行動者/締造者」，使用動詞詞根 ܥܒܕ（*'ḇd*，「做、造、行動」），強調主動的能動性。

It is precisely these peacemakers — not warmakers — whom Jesus calls "sons of God." The blessing rests not upon those who wage war in God's name, but upon those who labor to end it.

正是這些締造和平的人——而不是製造戰爭的人——被耶穌稱為「上帝的兒子」。祝福不是加給那些以上帝之名發動戰爭的人，而是加給那些努力結束戰爭的人。

IX. Love Your Enemies / 愛你們的仇敵

Matthew 5:44 / 馬太福音 5:44
Koine Greek (NA28) / 通用希臘文（NA28）:

ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς.

Transliteration / 音譯: *Egō de legō hymin: agapate tous echthrous hymōn kai proseuchesthe hyper tōn diōkontōn hymas.*

Translation / 翻譯: "But I say to you: love your enemies and pray for those who persecute you."

「但是我告訴你們：要愛你們的仇敵，為迫害你們的人禱告。」

Syriac Peshitta / 敘利亞文彼西大譯本:

ܐܶܢܳܐ ܕܶܝܢ ܐܳܡܰܪ ܐ̱ܢܳܐ ܠܟ݂ܽܘܢ ܐܰܚܶܒܘ ܠܒ݂ܥܶܠܕܒ݂ܳܒ݂ܰܝܟ݂ܽܘܢ ... ܘܨܰܠܰܘ ܥܰܠ ܐܰܝܠܶܝܢ ܕܕ݂ܳܒ݂ܪܺܝܢ ܠܟ݂ܽܘܢ ܒܩܶܛܺܝܪܳܐ ܘܪܳܕ݂ܦ݂ܺܝܢ ܠܟ݂ܽܘܢ

Transliteration / 音譯: *'Enā dēyn 'āmar 'nā lḵūn: '**aḥḥeḇū** la-ḇ'eldḇāḇayḵūn ... w-ṣallaw 'al 'aylēyn d-ḏāḇrīn lḵūn ba-qṭīrā w-rāḏpīn lḵūn.*

Translation / 翻譯: "But I say to you: **Love** your enemies ... and pray for those who lead you by force and persecute you."

「但是我告訴你們：愛你們的仇敵……為那些強行帶走你們和逼迫你們的人禱告。」

The Peshitta's version is notably fuller than the critical Greek text. It preserves the longer reading, including "bless those who curse you, do good to those who hate you," which appears in the Byzantine Greek tradition as well. The Syriac verb ܐܲܚܸܒ݂ܘ (*'aḥḥeḇū*) is the Aphel imperative of ܚܒ (*ḥbb*, "to love, to kindle"), carrying an intensity that implies passionate, self-sacrificial love. The Greek **ἀγαπᾶτε** (*agapate*) is the imperative of **ἀγαπάω** — the love of unconditional commitment.

彼西大譯本的版本比希臘文校勘本顯著更為完整。它保留了較長的讀法，包括「祝福詛咒你們的人，善待恨惡你們的人」，這一讀法同樣出現在拜占庭希臘文傳統中。敘利亞文動詞 ܐܲܚܸܒ݂ܘ（*'aḥḥeḇū*）是 ܚܒ（*ḥbb*，「愛、點燃」）的使役語態命令式，帶有一種暗示熱切、自我犧牲之愛的強烈性。希臘文 **ἀγαπᾶτε**（*agapate*）是 **ἀγαπάω** 的命令式——無條件承諾的愛。

This command obliterates any biblical justification for war. You cannot simultaneously love your enemy and drop bombs on their children. You cannot love your enemy and occupy their land. You cannot love your enemy and commit war crimes against them. The command to love one's enemies is the most radical anti-war statement ever uttered, and it comes from the mouth of the one Christians call Lord.

這一命令摧毀了任何為戰爭辯護的聖經理由。你不可能一邊愛你的仇敵，一邊在他們的孩子身上投下炸彈。你不可能一邊愛你的仇敵，一邊佔領他們的土地。你不可能一邊愛你的仇敵，一邊對他們犯下戰爭罪行。愛仇敵的命令是有史以來最激進的反戰宣言，而它出自基督徒稱為主的那一位之口。

X. Live at Peace with All / 與眾人和睦

Romans 12:18 / 羅馬書 12:18
Koine Greek (NA28) / 通用希臘文（NA28）:

εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες.

Transliteration / 音譯: *ei dynaton, to ex hymōn, meta pantōn anthrōpōn eirēneuontes.*

Translation / 翻譯: "If possible, so far as it depends on you, live at peace with all people."

「若是可能，總要盡你們所能的，與眾人和睦相處。」

Syriac Peshitta / 敘利亞文彼西大譯本:

ܘܐܢ ܡܫܟܚܐ ܐܝܟ ܕܡܢ ܠܘܬܟܘܢ ܥܡ ܟܠܒܪܢܫ ܫܠܡܐ ܥܒܕܘ

Transliteration / 音譯: *W-en meshkḥā, 'ayk̲ d-men lwāt̲k̲ūn, 'am kulbarnāš* ***šlāmā*** *'b̲ed̲ū.*

Translation / 翻譯: "And if possible, as much as is from your side, with everyone, **make peace.**"

「若是可能的，盡你們所能的，與所有人締造和平。」

The Peshitta's rendering is strikingly active: it does not merely say "live peaceably" (as the Greek participle *eirēneuontes* can be read) but uses the imperative ܥܒܕܘ (*'b̲ed̲ū*, "make! do!") together with ܫܠܡܐ (*šlāmā*, "peace"). Peace is something to be actively *made*, not passively hoped for. The Syriac therefore intensifies Paul's exhortation: peace is a deed, a project, a construction.

彼西大譯本的翻譯格外主動：它不僅僅說「和平地生活」（如希臘文分詞 *eirēneuontes* 可以被解讀），而是使用命令式 ܥܒܕܘ（*'b̲ed̲ū*，「去做！去行！」）與 ܫܠܡܐ（*šlāmā*，「和平」）連用。

和平是一種需要積極締造的事物，而非被動等待。因此，敘利亞文加強了保羅的勸勉：和平是一個行動、一個工程、一個建設。

XI. God Takes No Pleasure in the Death of the Wicked / 上帝不喜悅惡人死亡

Ezekiel 33:11 / 以西結書 33:11
Hebrew (Masoretic Text) / 希伯來文（馬所拉文本）:

חַי־אָנִי נְאֻם אֲדֹנָי יְהוִה אִם־אֶחְפֹּץ בְּמוֹת הָרָשָׁע כִּי אִם־בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחָיָה

Transliteration / 音譯: *Ḥay-'ānî, nə'um 'Ăḏōnāy Yahwih, 'im-'eḥpōṣ bə-mōṯ hā-rāšā', kî 'im-bə-šūḇ rāšā' mid-darkōw wə-ḥāyāh.*

Translation / 翻譯: "'As I live,' declares the Lord GOD, 'I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live.'"

「『我指著我的永生起誓，』主耶和華說：『我斷不喜悅惡人死亡，惟喜悅惡人轉離所行的道而活。』」

The Hebrew **אֶחְפֹּץ** (*'eḥpōṣ*, "I take pleasure in, I delight in") is negated: God does *not* delight in death, even the death of the wicked. How much less, then, can God be said to delight in wars of aggression, in the bombing of cities, in the killing of innocents? Those who use the Bible to justify such acts attribute to God a pleasure He has explicitly and emphatically denied possessing.

希伯來文 **אֶחְפֹּץ**（*'eḥpōṣ*，「喜悅、樂意」）被否定了：上帝不喜悅死亡，即使是惡人的死亡。那麼，更何況是侵略戰爭中的死亡、對城市的轟炸、對無辜者的殺害呢？那些利用聖經為此類行為辯護的人，將一種上帝已明確且強調地否認擁有的喜悅歸給了上帝。

XII. The Fruit of Righteousness Is Sown in Peace / 義的果子是在和平中栽種的

James 3:18 / 雅各書 3:18

Koine Greek (NA28) / 通用希臘文（NA28）：

καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

Transliteration / 音譯: *Karpos de dikaiosynēs en eirēnē speiretai tois poiousin eirēnēn.*

Translation / 翻譯: "And the fruit of righteousness is sown in peace by those who make peace."

「並且公義的果子是在和平中，由締造和平的人所栽種的。」

Syriac Peshitta / 敘利亞文彼西大譯本:

ܦܐܪܐ ܕܝܢ ܕܙܕܝܩܘܬܐ ܒܫܝܢܐ ܡܙܕܪܥ ܠܥܒ̈ܕܝ ܫܠܡܐ

Transliteration / 音譯: *Pē'rā dēyn d-zaddīqūṯā, b-šaynā mezdra', la-'āḇday šlāmā.*

Translation / 翻譯: "But the fruit of righteousness, in tranquility is sown, by the makers of peace."

「義的果子是在平安中栽種的，由締造和平的人所播。」

The Syriac uses ܫܝܢܐ (*šaynā*, "tranquility, calm") rather than simply repeating ܫܠܳܡܳܐ (*šlāmā*, "peace"), adding a nuance of inner stillness and harmony. Righteousness — the very quality of justice and right relationship that God desires — cannot grow in the soil of war. It is sown in **εἰρήνη** / ܫܝܢܐ — in peace and tranquility. War scorches the earth upon which righteousness might grow.

敘利亞文使用 ܫܝܢܐ（*šaynā*，「安寧、平靜」），而非簡單地重複 ܫܠܳܡܳܐ（*šlāmā*，「和平」），增添了一層內在寧靜與和諧的意蘊。公義——上帝所渴望的正義與正確關係的品質——不能在

戰爭的土壤中成長。它是在 **εἰρήνη** / ܫܝܢܐ——在和平與安寧中——被栽種的。戰爭灼燒了公義可能生長的大地。

XIII. Micah's Summary of God's Requirement / 彌迦對上帝要求的總結

Micah 6:8 / 彌迦書 6:8
Hebrew (Masoretic Text) / 希伯來文（馬所拉文本）:

הִגִּיד לְךָ אָדָם מַה־טּוֹב וּמָה־יְהוָה דּוֹרֵשׁ מִמְּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהַצְנֵעַ לֶכֶת עִם־אֱלֹהֶיךָ׃

Transliteration / 音譯: *Higgîḏ ləḵā 'āḏām mah-ṭṭōḇ ūmāh-Yahweh dōrēš mimməḵā, kî 'im-'ăśōṯ mišpāṭ wə-'ahaḇaṯ ḥeseḏ wə-haṣnēa' leḵeṯ 'im-'Ĕlōheyḵā.*

Translation / 翻譯: "He has told you, O man, what is good, and what the LORD requires of you: only to do justice, to love mercy, and to walk humbly with your God."

「世人哪，耶和華已指示你何為善，祂向你所要的是什麼呢？只要你行公義，好憐憫，存謙卑的心，與你的上帝同行。」

God's requirements are **מִשְׁפָּט** (*mišpāṭ*, "justice"), **חֶסֶד** (*ḥeseḏ*, "steadfast love, mercy, lovingkindness"), and humble walking with God. War crimes violate all three: they are the antithesis of justice, the negation of mercy, and the supreme act of arrogant defiance against a God who has declared that He does not delight in death.

上帝的要求是 **מִשְׁפָּט**（*mišpāṭ*，「公義」）、**חֶסֶד**（*ḥeseḏ*，「堅定的愛、慈悲、仁慈」），以及謙卑地與上帝同行。戰爭罪行違反了這三者的每一項：它們是公義的反面、慈悲的否定，以及對一位已宣告不喜悅死亡的上帝的最高度傲慢悖逆。

XIV. Conclusion / 結論

The evidence of Scripture, examined in Hebrew, Septuagint Greek, Koine Greek, Syriac Peshitta, and Ge'ez, is overwhelming and univocal. God's character is one of peace (**שָׁלוֹם** / **εἰρήνη** / ܫܠܵܡܵܐ / ሰላም). God's soul hates the lover of violence (**חָמָס** / **ἀδικία**). God takes no pleasure in death. The Messiah is the **שַׂר־שָׁלוֹם** — the Prince of Peace. Jesus commands his followers to love their enemies, to return the sword to its sheath, and to be peacemakers. Paul commands believers to make peace with all people. James teaches that righteousness can only grow in the soil of peace.

從希伯來文、七十士譯本希臘文、通用希臘文、敘利亞文彼西大譯本和吉茲文所檢視的聖經證據是壓倒性且一致的。上帝的品格是和平（**שָׁלוֹם** / **εἰρήνη** / ܫܠܵܡܵܐ / ሰላም）。上帝的心恨惡喜愛暴力的人（**חָמָס** / **ἀδικία**）。上帝不喜悅死亡。彌賽亞是 **שַׂר־שָׁלוֹם**——和平的君。耶穌命令他的跟隨者愛仇敵、收刀入鞘、締造和平。保羅命令信徒與眾人和睦。雅各教導公義只能在和平的土壤中成長。

To use the Bible to justify wars and war crimes is therefore not merely a misreading; it is a **blasphemy**. It takes the name of the God of Peace and inscribes it on weapons of death. It takes the words of the Prince of Peace and turns them into war propaganda. It claims divine authority for acts that the divine text explicitly, repeatedly, and passionately condemns in every language in which it has been transmitted.

因此，利用聖經來為戰爭和戰爭罪行辯護，不僅僅是一種誤讀；它是一種褻瀆。它將和平之上帝的名字刻在死亡的武器上。它將和平之君的話語轉變為戰爭宣傳。它為神聖經文在其所傳承的每一種語言中都明確、反覆、且熱切譴責的行為，主張神聖的權柄。

Let the nations hear the ancient words in their original tongues, and let them tremble:

願列國聽見這些原文中的古老言語，並為之戰慄：

וְכִתְּתוּ חַרְבוֹתָם לְאִתִּים ... לֹא־יִשָּׂא גוֹי אֶל־גּוֹי חֶרֶב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה׃

"They shall beat their swords into plowshares ... Nation shall not lift up sword against nation, neither shall they learn war anymore."

「他們要將刀劍打成犁頭……這國不舉刀攻擊那國，他們也不再學習戰事。」

Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.

"Blessed are the peacemakers, for they shall be called sons of God."

「締造和平的人有福了，因為他們必稱為上帝的兒子。」

ܛܘܼܒܲܝܗܘܿܢ ܠܥܵܒ݂ܕܲܝ ܫܠܵܡܵܐ ܕܲܒ݂ܢܲܝܗܘܿܢ ܕܐܲܠܵܗܵܐ ܢܸܬ݂ܩܪܘܿܢ

"Blessed are the makers of peace, for sons of God shall they be called."

「和平的締造者有福了，因為他們必被稱為上帝的兒子。」

The God of Abraham, Isaac, and Jacob — the God of the Prophets, the God of Jesus Christ — is the God of Peace. And Peace does not justify war.

亞伯拉罕、以撒、雅各的上帝——先知的上帝、耶穌基督的上帝——是和平的上帝。而和平不為戰爭辯護。

Soli Deo Gloria / 唯獨上帝的榮耀